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is not the Absolute, but its highest manifestation"; while, on the other hand, "the Absolute constitutes the self of the whole world," without any "breaking up" whatever. "Breaks up," indeed, appears an unfortunate term wherewith to express the truth that "the universe is the Absolute dynamically viewed"; but I have no doubt that, in his future work, the author will clear up these obscurities, and present the Absolute as itself "the whole, the only individual, the sum of all perfection."¹⁷ I have dealt with his present volume at such length because in it Absolutism, after a comparatively long interval of silence and neglect, once more takes up the gage of conflict and offers itself as the surest guardian of man's highest artistic, moral and religious interests.

J. E. TURNER.

LIVERPOOL, ENGLAND.

JOURNALS AND NEW BOOKS

REVUE DE METAPHYSIQUE ET DE MORALE. Avril-Juin, 1920. *Conscience et fonction sociale* (pp. 127-150): G. BELOT. - The so-called economic and political problems of our day are fundamentally moral problems, and what is needed for their solution is a moral education which will adjust the demands of conscience to the actual circumstances of the present environment. *La valeur des Idées de A. Comte sur la chimie* (pp. 151-179): G. URBAIN. - A. Comte's view that the positive science of chemistry aims at the "prevision of reactions" seems to be in accord with modern developments of the principles of Mayer and Carnot. But Comte, leaping into a religious vein, was too enthusiastic over the prospect of unifying the science under a single principle, for there seem to be two sets of chemical data. In the one set, which embraces thermodynamically unstable compounds such as the organic compounds, "the reversibility of reactions is the exception, and this is the domain par excellence of atomistic doctrines"; in the other set, which embraces thermodynamically stable compounds, "the reversibility of reactions is the rule, and this is the domain par excellence of energetic doctrines." In spite of this dual character of its data, which prevents the formulation of some single first principle, chemistry can be just as rational and fruitful as any scientific positivist could wish. *L'antidogmatisme de Kant et de Fichte* (pp. 181-224): M. GUÉROULT. - Fichte's conception of "dogmatism" and the "idealism" which he substitutes for it correspond substantially with Kantian ideas on the same subjects. This is shown by the fundamental agreement be-

¹⁷ Pp. 444, 435, 445, 442.

tween the Kantian and Fichtean notions of liberty, the autonomy of the will, and the creative activity of the self. *Études Critiques. La Pensée italienne au XVI^e siècle et le courant libertin*, par J.-Roger Charbonnel (pp. 225-243): LÉON BLANCHET. — M. Blanchet finds this book worth criticizing, as he considers it the best work in French on the part played by the Italian Renaissance in the emancipation of thought from the scholastic system. The author has made some serious biographical errors in his account of Campanella, and he should have given more systematic development to three important themes: (1) the answers of these Italian thinkers to the problem of separating the realms of revelation and of science; (2) their relations to protestantism; and (3) their attitudes toward magic in connection with their pantheistic views of nature. *Questions Pratiques. Qu'est-ce qu'un député?* (pp. 245-260): FÉLIX PÉCAUT. — The present position of the deputy is ambiguous, for although there has been a steady tendency in modern parliamentary government toward releasing him from all mandates of his electors, the desire for re-election still operates as an effective limitation upon his freedom. Though it is difficult to see how this check can be diminished while the present system of democracy remains, it would seem desirable in the complex society of to-day to entrust legislation as far as possible to experts free to follow their own informed judgments. *Supplément. Livres Nouveaux.* Alfred Loisy, *De la discipline intellectuelle.* D. Parodi, *La philosophie contemporaine en France, essai de classification des doctrines.* 81 chapitres sur l'esprit et les passions, by the author of *Propos d'Alain.* Th. Flournoy, *Métaphysique et psychologie.* Gustave Geley, *De l'inconscient au conscient.* G. True, *Le retour à la scolastique.* E. M. Lémeray, *Le principe de relativité.* F. Soddy, *Le radium.* Bertrand Russell, *Introduction to mathematical philosophy.* A. N. Whitehead, *An enquiry concerning the principles of natural knowledge.* G. de Ruggiero, *Storia della filosofia.* E. Troilo, *Figure e studii di storia della filosofia.* Julius Pikler, *Sinnesphysiologische Untersuchungen; Hypothesenfreie Theorie der Gegenfarben; Theorie der Konsonanz und Dissonanz.* Gorg Simmel, *Der Krieg und die geistigen Entscheidungen.* *Périodiques.* *Philosophical review*, 1919, Vol. XVIII., Nos. 3, 4, 5.

Claparède, Ed. *Psychologie de l'Enfant, et Pédagogie expérimentale.* (8th edition.) Geneva: Librairie Kundig. 1920. Pp. xl + 566.

Giese, Fritz. *Psychologisches Wörterbuch.* Leipzig: B. G. Teubner. 1921. Pp. 170. 35 m.

- Genung, John Franklin. *The Life Indeed: A Review, in Terms of Common Thinking, of the Scripture History Issuing in Immortality.* Boston: Marshall Jones Co. 1921. Pp. xiii + 370. \$3.
- Mathewson, Louise. *Bergson's Theory of the Comic in the Light of English Comedy.* Lincoln, Neb.: University of Nebraska. 1920. Pp. 27.
- Mentré, François. *Les Générations Sociales.* Paris: Éditions Bossard. 1920. Pp. 472. 15 fr.
- Patten, William. *The Grand Strategy of Evolution: The Social Philosophy of a Biologist.* Boston: Richard G. Badger. 1921. Pp. xvii + 430. \$5.

NOTES AND NEWS

TO THE EDITORS OF THE JOURNAL OF PHILOSOPHY:

I want to thank Professor Lodge for his courteous consideration of my criticisms on his proposal to exclude elementary judgments from modern logic. Further discussion does not seem to me to be necessary, since he is now ready to include *all* real judgments. He says: "From the present standpoint, 'judgment' being understood as a human approximation to the one absolute judgment, *all* judgment, so far as we really *judge*, *i.e.*, so far as our thought conforms to the standards of identity, difference, and organization, is included" (this JOURNAL, XVIII, 2, pp. 45-46).

L. E. HICKS.

BERKELEY, CALIF.

THE annual meeting of the Western Division of the American Philosophical Association will be held this year at the University of Chicago on Friday and Saturday, March 25 and 26. Arrangements have been made for three discussional groups to meet concurrently during one of the two mornings or afternoons. These groups will be led by Professors Arthur O. Lovejoy, E. B. McGilvary and J. D. Stoops. Professor Lovejoy announces the following topic: "The Existence and Nature of the 'Psychical'—with Especial Reference to the Standpoint of Pragmatism." Professor McGilvary will discuss "The Bearing of the Theory of Relativity upon Metaphysics," and Professor Stoops has selected the question, "Are Volitions Independent of Instinct." As usual, members will have an opportunity to present papers—not exceeding twenty minutes in length—on any topics of their selection.